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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

VOL. I.

WHITE PIGEON, MICH., JANUARY 1, 1888.

No. 5.

For the Evangelical Visitor.

WINTER.

Dreary Winter comes again,
With its snow and sleety rain,
With its frost and bitter cold,
Bringing miseries yet untold.

Many dread its piercing blade,
Many are the wounds it's made;
It has caused some hearts to ache,
It has caused some more to break.

Many welcome it indeed,
Who have much and know no need,
Who have plenty and to spare,
May they with the needy share.

God have mercy on the poor,
Who must beg from door to door,
Grant that all the rich may give,
Freely that the poor may live.

Be not then extravagant,
While so many are in want,
Shelter, raiment, food and fuel,
Are the wants they mostly feel.

Those, 'tis said, who freely give
Freely from the Lord receive,
Running over and pressed down,
And at last a glorious crown.

SARAH McTAGGART.

Stayner, Ontario.

For the Evangelical Visitor.

THE ALL-CONTROLLING POWER OF GOD.

"In the beginning God created the heavens and the earth," says the first and greatest historian. Greatest, because the inspiration of the Almighty gave him understanding, by which he was enabled to lift the veil which had till then enshrouded the past. May we not add the words of the Evangelist? "Without God there was not anything made that was made."

Thus, at the very beginning of history, this one Power is recognized as supreme. True, men have risen who disclaim all belief in the Mosaic account of creation. They assert that they have discovered a process more satisfactory, at least to themselves, by which the universe has emerged from the original chaos, and after succes-

sive developments finally assumed its present form. They claim that man with his mental endowments is also a result of this evolution. Should we accept their theory, there would still be need of a directing and controlling Power back of it. Until the evolutionist can give a reasonable explanation of this Supreme Force, there is no reason why we should not accept the Biblical statement.

No nation has been found in which worship, in some form, has not been observed. The religious instinct is so potent that people of all ages have been willing to endure anything for the sake of it, and subordinate the strongest natural ties to its authority. The insufficiency of the old Pagan ritual to give peace, has again and again compelled men to cry out, "Would that I knew where I might find Him!" and to the "unknown God" have been reared heart-altars as well as altars of wood and stone.

Men, there are, who have tried to prove that the religious instinct is a delusive superstition. Their researches, however, have so completely convinced them of its existence that they have become the strongest advocates of the doctrines which they sought to overthrow. In view of the strength of this instinct, the history of the religion of a people is, for the most part, the history of the people; since it is the center around which other events revolve. Around the worship of the true God move the principal events of the world's history. As the Jewish nation is the center from which has emanated a religion that is destined to bring the world under its sway; so it is the point from which history has taken its rise and has been transferred to other lands. Nearly all countries have early mythological accounts, whose origin may be traced to the Biblical narrative.

The Chosen People present marked evidence of the controlling influence of God throughout their history. From the call of faithful Abraham, through the bondage

in Egypt and the miraculous deliverance from that bondage, at Mt. Sinai, through the wanderings in the wilderness, the entrance into Canaan, and the victories over their enemies, that Presence is plainly discernible. The Hebrew commonwealth is a fitting type of a country with God as king; under the leadership of whom, the people subdued the idolatrous nations surrounding them, and continued prosperous so long as they were loyal to that King. They have handed down to us a code of laws, greatly superior to all the boasted wisdom and justice of the Greek and Roman laws,—a code of laws, the fundamental principles of which are applicable to human society to-day as they were three thousand years ago.

All through the old Testament, prophecies point to a Messiah who should come as Savior of the World. At the set time, these prophecies were fulfilled in the person of Jesus Christ. From the correspondence of the Old and New Testament Scriptures, if we accept the one as divine, we must also regard the other as such. Henceforth the presence of the Father is manifest in that of the Son.

Truly "The world which sat in darkness saw great light." Thence arose a religion destined to revolutionize the world. It had power to satisfy the conscience, and give peace to those who, like Justin Martyr, were searching in vain in philosophy for a solace of their longings.

Heathen nations made no great effort to convert the surrounding peoples to their belief. Even had they desired it, the unfitness of their system of worship to become universal would soon have become apparent; but the religion which has its origin in the Creator of the Universe is one fitted to "draw all men unto" it. Kings were compelled to acknowledge its power; slaves rejoiced in its influence to free them; to a world thirsting for a change, it furnished a history abounding in wonders. It took such a hold upon the minds of its followers, that they were willing, nay

eager, to die the death of a martyr; and even the weakest met the most horrible death bravely.

The rapid growth of Christianity for the first two or three centuries, alarmed the rulers for the safety of their power and subjected the Christians to the most bitter persecutions. These sufferings, however, wrought their own overthrow; for they opened men's eyes to see the evil and convinced them of the value of the worship of the true God. Amidst many difficulties, defenders of the true faith appeared and triumphed. "If the doctrine be from God ye can not overthrow it."

The most despised province of Rome was sending forth a religion which was causing even that haughty mistress of the world to feel its influence. A change was imminent, however. Whole nations accepted Christianity in name. The barbarian and civilized, the Pagan and Christian elements intermingling, brought about an age of tyranny and priestcraft unknown before. Outward forms and ceremonies took the place of spiritual worship; and the darkness of the Middle Ages, followed. During this period the hand of Providence seemed almost obscured by reason of the dense cloud which hung like a pall over humanity. But even amidst the anarchy and bloodshed, God was not without His witnesses,—men and women who worked silently yet powerfully under the leadership of their Master. Well might Macaulay liken the church of this period to the ark of Noah, "riding alone amidst the tempest, on the deluge, beneath which all the great works of ancient power and wisdom lay entombed, bearing within her that feeble germ from which a second and more glorious civilization was to spring."

Centuries passed. Gradually the cloud parted and the Omnipotent Ruler shed forth kindly rays here and there through the darkness.

Luther soon appeared, brave and fearless, with whom was a double measure of God's spirit. Like Paul, to whom he may justly be compared, he felt that he could do all things through Christ who strengthened him. Aroused by his noble example, the people, who had so long writhed under oppression, threw off the restraint and announced themselves champions on the Lord's side. The Church, purified by persecutions, shone forth with new beauty. Kings, conscious of the strong hold the religious convictions had on the minds of

the people, had all thought the Middle Ages contrived to unite civil and religious authority; but the tendency since that time has been to separate the two, "to render unto Caesar the things that are Caesar's and to God the things that are God's." This has reached its consummation in our own Republic. Here, however, God is recognized in the offices of state. He is the God of the individual, and as the individuals are the constituents of the state, He is truly the God of the state. True, in history there is so much cruelty and disorder, that it would not appear surprising if there were times when we fail to discern the All-controlling Hand; yet, if the history of the world be carefully considered, it will be seen that there is a general tendency toward improvement in morals. As God is acknowledged, inhuman practices yield their place to Christian influences. Slavery, so prevalent in early times, has been abolished in all civilized countries. Women owe to Christianity their release from thralldom worse than slavery, and promotion to their proper place. Formerly tribes were continually at war with each other; but the influence of Christianity tends to bring nations together in friendly relations and settle differences by arbitration rather than by war. The real spirit of toleration, apparent at the present day, was unknown to heathen nations. Although persecutions have taken place in the name of Christ; it was where the pagan element still existed, or where civil authority was at fault and Christianity had not yet attained full sway. Thus from the day in which God viewed His work and "saw that it was very good," until the present time, the same Hand is visible as a Controlling Power.

H. FRANCES DAVIDSON.

For the Evangelical Visitor.

THE WAY OF HOLINESS.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." Isa. 35:8.

It is hardly necessary for me to say that this highway is Christ's Gospel, this is the highway that Christ has opened on which the humble followers of Christ will walk, and unto them this Scripture is a glorious truth; but the proud and worldly

minded professor can not comprehend this simplicity of Christ's Gospel. They must have creeds and confessions, hence the many sects in the world. With them the minister must study theology in some college for two or three years before he can preach the Gospel. His sermons may be very fine, but they lack the power of God unto salvation. It would be inconsistent for this man to say that the way was so plain that the wayfaring man, though a fool, could not err therein, after he had studied two or three years in order to preach it; but the humble-minded man who preaches such truths that are brought home to his soul by the spirit of God, will preach with power unto salvation. I became an infidel under the sound of machine sermons, and I want to testify right here that these worldly Christians (so called) do more towards swelling the ranks of infidelity than infidel teachers themselves. They make great professions, but show no fruit; they are proud, running after worldly pleasure, and instead of loving one another, they try to devour one another; and therefore the line between them and the world cannot be drawn. They will worship and cast their means upon the altar; but they will not cast themselves upon the altar of God, that is, they are not willing to humble themselves. They will do anything else, but they are not willing to make a full surrender to the Lord. And this they *must* do in order to get on this highway. When we make a full surrender of ourselves to the Lord, then our hearts are open to the spirit of God, and here is where regeneration takes place; it is the work of the spirit, water cannot regenerate the heart. Wordly minded people are baptized into the churches by the thousands, but that cannot regenerate the heart. The Spirit will lead us into the water and under it; for if we love God, we keep His commandments, and He commanded us to repent and believe in His Son Jesus Christ and be baptized. We are now on the highway the Prophet Isaiah speaks of; and in order to stay on this highway, we must love God and keep all His commandments. If we do this, we will love one another, and by this the world will know that we are His disciples.

We are living in an age of confusion; the air is full of doctrines and movements. One will say, "We are the reorganized Church of Jesus Christ;" another will say,

"We are preaching God's last message to the world and the end of the world has come;" another, "We have discovered the creed upon which the Apostolic church was built and are therefore preaching a reformation." Sects have been shamelessly multiplied, but the humble child of God has nothing to fear. The Savior's words are being fulfilled; for He said it would be so in the last days. If we have an humble and contrite heart, and walk humbly and prayerfully before God, "waiting for the coming of the Lord" we have nothing to fear; "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." See the beautiful and encouraging words that have been left on record in God's word, for the humble and contrite ones, but the proud professor of religion cannot claim them. Are there any such humble Christians? Yes, thank God, there are still a few such people who hold and practice the truth of the gospel in its simplicity, who preach the truth as it is brought home to their souls by the spirit of God, who practice what they preach; and can truthfully say the way is so plain that a wayfaring man, though a fool, shall not err therein. By the help of God, may we all be able to overcome our pride and selfishness; for God will resist the proud; "But to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word."

Manhattan, Kan. ELIAS M. SMITH.

For the Evangelical Visitor.

GOD'S LOVE TO MAN.

God has from the earliest period of the human family, had a deep interest in man's welfare. In the first place, man was His choice creature. God said, "Let us make man in our image after our likeness." Then He placed man also in a choice place which he had especially prepared for him, namely: The garden of Eden, which was planted with beautiful trees which were also good for food. God gave him full possession of this garden to keep it and to enjoy it, with only one restriction or proviso, namely: That he should not eat of one particular tree which he had planted in the middle of the gar-

den. Thus as it were to hold the supreme power in his own hand; for God knew that there was an enemy, and that he would try to deceive man in such a way that he would transgress or violate the terms on which he had possession of the garden. And upon Adam's transgression, God put into execution His word where He said, "For in the day thou eatest thereof thou shalt surely die," thus losing that sweet communion and that fellowship which they had one with another, and man was expelled from the garden of Eden. God being thus grieved and dishonored, comes calmly to Adam and Eve with a deep and loving interest in the future welfare of their divine being, and gave them to understand that he would again bring about through the seed of the woman a salvation for their lost state into which they had fallen on account of their transgression. Oh! this must have been a happy message in that dismal hour, when seemingly all hope of joy and happiness had fled. But God had too great an interest in his noblest creatures to let them die in despair without offering them salvation. So we find all along the Scripture history, that God manifested a love and forbearance towards man, although often when His people have become somewhat wayward, or rebellious, He would bring about some means to humble them and to bring them into His own way.

God's dealings with man are all mixed with love; for the Apostle Paul says, "And we know that all things work together for good to them that love God." So God means all things well with us. What a blessing it would be to us if we could always content ourselves with that portion which God allots to us, and thus be under the smiles of our Heavenly Father and under the influence of His Holy Spirit which is our happy privilege!

Let every child of God look to Him with all confidence who has said, "I will not leave you comfortless; I will come to you." God then has promised through his Son to be with His children always, through trials, temptations, difficulties, and afflictions in lonely hours, in times of despair. Yes, He will be there to comfort your drooping spirit, and would say to you, "Child, continue in my love for I have loved you with love unspeakable." Yes Jesus said, "Greater love hath no man than

this that a man lay down his life for his friend."

These evidences of God's great love to man should be enough to thrill every heart of man through with joy and say with the Poet:—

O for a thousand tongues! to sing
My great Redeemer's praise;
The glories of my God and King;
The triumphs of His grace.

Fordwich, Ont. JOHN REICHARD.

For the Evangelical Visitor.

OUR MISSION WORK.

In looking over some of the queries contained in the classified minutes of Annual Council, and also some of the contributions to the VISITOR, we are made to feel that there is a growing interest in the direction of missions and missionary work. That is a step in the right direction. I have often wondered why we are so far behind other denominations in our missionary work, and why our influence is not really recognized by the world as it ought to be. The answer invariably comes: we lack in system. The Church has not yet adopted a proper system by which to make her work a success; and much of the labor done by her ministers has consequently been lost. I have often heard our ministers complain of this—that after they had made a visit to certain places and labored for a while, probably as long as their circumstances at home would admit of; they were obliged to leave the work and return to provide for their families, which is just and right. For it becomes our duty first to provide for our own house (1 Tim. 5:8); and if the Church does not provide the necessary means for her minister when he is laboring for the Church, he must necessarily provide for himself and his own as best he can, and leave the work in the hands of the Church, and those who are calling for the bread of life, to care for themselves. Right here is, where the responsibility falls upon the Church, and not upon her minister, as some suppose.

It is then quite evident, that there is something not quite right in our missionary system. And how shall we remedy it? By supplying that which lacketh. In the first place we lack in means. Although the advice of General Conference to the elders in each district is to remember the missionary cause and gather in the offer-

ings for the same, there does not seem to be much advance made in that direction. We cannot expect men to work in the cause without supplying them with the necessary means to work with. It is unreasonable to expect of ministers to furnish the means and to do the work too. Then every member ought to take heed to the apostle's advice (1 Cor. 16:2): "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." He does not say much or little; but he does say, "Every one of you"; "as God hath prospered him." If this advice of the apostle is properly observed, it will bring means to hand wherewith to perform the work.

Secondly, we need men that are qualified for the work; well trained men; "not entangled with the affairs of this life"; full of the missionary spirit; good soldiers of Jesus Christ, that are not afraid to face the enemy and plant the standard of truth in the very strongholds of Satan. All men that are elected to the ministry, are not qualified for missionary work. This I presume all will admit without comment.

Thirdly, we are in need of something that our ministers can use to introduce the doctrine of the Church in strange communities; something which the minister can put into the hands of the people. This could be done by a nicely printed card, or tract, setting forth the fundamental principles and doctrine of the Church, with which the minister should be well supplied as he travels, visits, or holds meetings. Instead of being necessitated to explain to every person with whom he meets, our faith and practice, he could kindly hand them a tract that the receivers can take with them to read and compare with the word, whenever disposed to do so, to prove, as the wise Bereans did, whether these things are so. We cannot comprehend the value of such an agency in the hands of the missionary when laboring among strangers. We must prove to the world—and that by the Word of God—that what we profess and advance is according to the Word of God and essential to salvation, or our work will only prove to be a confusion, of which there is too much in the world already.

As long as people do not become awakened and see their lost condition, and that without complying with the conditions as laid down in the Gospel, their case is a hopeless one and their faith in vain; so

long will they cling to their worldliness and formality. There is too much of this, which we call milk and water doctrine afloat, trying to please all, afraid to preach the Gospel truth, lest some one should be offended. Our Savior said, "Not all that say, Lord, Lord, shall enter into the kingdom of heaven," neither do we believe, shall all those who love to be called by that worthy appellation of "Brother." "But ye have not so learned Christ." Truth is mighty, and will prevail if committed to faithful men who will not compromise with the enemy, but do the work of an Evangelist, according to 2 Tim. 4: 1—5.

In conclusion, I would suggest, that at next Annual Conference one day be set apart, and devoted to the especial purpose of considering and amending our missionary system. All therefore that are full of the missionary spirit will have an opportunity to prepare and offer something in the way of improvement by which Conference may be assisted in this important work. We would be pleased to have some comment on this subject through the VISITOR—and give us your name, please.

D. HEISE.

Clarence Centre, N.Y.

For the Evangelical Visitor.

MEMORY ALIAS REMEMBRANCE.

"Have these things always in remembrance." 2 Pet. 1:15.

The words at the head of this article, and their derivatives, are of frequent occurrence in the Scriptures; and every one presumes to know their import. But common as the word *memory* is among men; yet, when philosophically considered, it is found to be shrouded in great mystery.

According to Webster, it is a "faculty of the mind." In other words—it is an endowment on the soul or spirit of man by its Creator. Acts or events that take place under our observation, are in some way written or impressed on the mind. This constitutes what is called memory; and when we are told to remember a thing, it is to read it from our memory, and the oftener it is read, the less likely will it become dim.

The seat of the mind is generally believed to be in the brain; and that memory is a faculty of the *mind* only, and independent of our physical organization,

is evident, when we consider the adage of scientists—namely—that man's physical part undergoes a complete change every seven years of his life. This means that every particle of matter that composed our bodies seven years ago is now gone, and other matter has taken its place.

Whether this *seven year* theory be correct or not, we will not now stop to investigate; but admitting it to be true, it would clearly prove that memory is a faculty of the mind, and independent of the body. Otherwise every thing that was committed to it above seven years ago would now be entirely obliterated and consequently forgotten.

We might here give instances of men in the history of the world who were possessed of wonderful memories; but we pass them by.

It may, however, be worthy of note, that it is asserted on what seems good authority, that some men who recovered from drowning, or from suspended animation produced by other causes, could, at the moment of returning consciousness, see their entire former life, in vivid clearness, flit before them as a panorama. This would confirm the declaration of a German poet, who expresses himself in words like this—

"Dass Gedächtniss schlaeft im Leben,
Und im Tode wacht es auf;
Da sieht man vor Augen schweben
Seinen ganzen Lebenslauf."

This being true (and there is hardly any room for doubt) what a wonderful self-condemning record the impenitent soul, when disembodied, will be obliged to behold! O, how manifestly important then that we make for ourselves such a record, that when laid open to our view after death, there will be no cause for fear or regret! In this connection many will remember the last words of John B. Gough the famous temperance lecturer—"Young man, keep your record clean."

It is well known, that in this life we are prone to forget things, and we often do so to our own sorrow: and from the many instances in the Scriptures where the children of men are exhorted to remembrance, it is evident that in great part it is an act of volition. That is, when we put forth an effort at remembrance, we are much more sure of success than otherwise we would be.

There is a system of rules called "Mnemonics" the which, if men learn, will

greatly assist their memories; and no doubt most of us do, by some artificial means, help our memories, whether we know these rules or not.

This calls to my mind an anecdote, of a somewhat ludicrous nature, which the reader will excuse me for relating.

Many years ago, in our neighborhood, a man sent his twelve year old son to his next neighbor by name of Miller, to borrow an adze (Dexel in German). When the lad came to Miller's, he had forgotten the name of the tool. The poor boy did his best to have Miller understand what he wanted but failed. He had to go back to his father to be told the name. Then, returning through the field toward Miller's, he kept repeating the word Dexel—Dexel—Dexel as he went along, and Miller overheard it. Pretty soon the boy stumbled and fell, and by the time he was righted up again, he was unable to call to mind the word he had so often repeated. However, he came on to Miller the second time and pleaded his case with more vehemence than at first. Miller, after teasing the boy in a jocular manner for a minute or two handed him the adze, to his great relief.

Perhaps one will say, "This was only a young lad—nothing strange about that." It is admitted; but how often do we older and larger ones forget things commanded us by our heavenly Father? I venture to say, we forget things for which we are less excusable in His sight than this young boy was in that of his father's. Yea, a very small obstruction in our spiritual pathway may cause us to stumble and fall, and so forget or neglect our mission. Let us look out for obstructions—or as the text says—"Have these things always in remembrance."

The exhortation of the text might be applied in many ways, and volumes might be written without exhausting the subject. Modern phraseology has it thus: "*Bear in mind.*" In Heb. 2:1 it is given in different words. In Exodus 20:8 it is: "Remember the Sabbath day to keep it holy." In Ecclesiastes 12:1 it is used as an important exhortation to young people. Passing all these texts by for the present, and hundreds more in which the word occurs, we will only add a few thoughts on one of the many. It is the one called forth by the lamentable appeal to Father Abraham by the rich man in hell:—"Son, remember, that thou in thy life time re-

ceivedst thy good things, &c." From the language used, we infer that the rich man was a descendant of Abraham and an Israelite: and although in hell and an impassable gulf between them, yet Abraham addresses him by the endearing name of "Son." Could that be any consolation to him when not a ray of hope for the mitigation of his punishment was conveyed by the words of Abraham? *None whatever!* It seems to me there is nothing on record indicative of a more soul-thrilling pang than the words of Abraham in this connection. Had he scornfully addressed him as "Son of Belial" or "Child of the Devil," it is possible, that in a passion of anger he might for the moment have become insensible to pain. But the address was *softly*: "Son, remember" the good things of your earthly life. Remember your gay clothing—remember your sumptuous fare—remember your coffers, your ease, and your independence. Remember the cries of poor Lazarus at your gate for crumbs. Remember also, that your instinctive dogs manifested more sympathy in his behalf than you did yourself: and lastly remember the impassable gulf that separates you now.

The narrative of the rich man and Lazarus, is by many treated as only a parable. If it is a parable as is alleged, it detracts but little, if anything, from the importance of the ideas therein set forth. The idea of a heaven and a hell, and the soul's conscious existence after death, are clearly maintained.

C. STONER.

Polo, Ill.

For the Evangelical Visitor. CONSOLATION.

When we are cast down by sorrows, afflictions, or trials, how welcome is a timely word of consolation! When we are burdened with the cares of life, or hope, joy, and peace have vanished a little season, how sweet is a word of comfort! We *all* need consoling words. Reasoning from a moral standard only, no man is able successfully to meet *every* change in life without them. But again, comparing our Christian pilgrimage to a voyage over life's rough seas; when the tempests roll loud and high, when the "sun, moon, and stars, are not seen for many days," when all hope of reaching the haven of bliss, seems to be gone, then and then only can we appreciate the consolations

which are given by One who has *more* love than a father to his son, or a mother to her infant child.

Words of comfort from parental lips, or an affectionate friend, have a soothing, an encouraging, a healing influence and buoys us up to take hold of the duties of life with new energies.

But from whence shall these words come?—Who shall give them?

Let us first consider that there is a consolation for the world; and again, a consolation which endureth eternally. We do not feel to make much comment on the first part of the above; merely to say that "We shall weep and lament, but the *world* shall rejoice," and, again, they that are rich with this world's goods have received their consolation. In short, the *sensation of comfort* apparently appreciated by the world is no *solid* comfort. In confirmation of the above even skeptics, whose theme is to live *without hope*, are sometimes compelled to make death-bed confessions, saying, "We fools have mistaken the right way", and have passed all hopes of receiving any consolation. But we will leave that thought to the world, and direct our minds to the everlasting consolations of God, even our Father who has loved us, of Jesus Christ who gave Himself for us, and of the Holy Spirit who is also called "The Comforter."

From this thought we may well conclude, in answer to our first question, that all true "consolation and comfort" must *originate* in God.

In a great house there are many vessels, as also in a body are many members. Hence, among the children of God there are many different experiences, trials, sorrows, afflictions, burdens to be borne, duties to be performed manfully, if the purpose shall ripen; hence there are needed various modes of consolation and seasons to receive the same.

Sometimes we fail to receive our portion simply because we are too hasty. Sometimes, like Simeon or Anna, it is our lot to wait patiently for the consolation of Israel to come. But to them it *did* come and their eyes beheld *their salvation*. Sometimes, like Daniel's three friends, comfort is nigh; and although enveloped in flames, One *like unto the Son of God* is there.

But we fear the great fault is simply because we are too slow to receive of the strong consolations of God in Christ Jesus,

and take the wrong course to find them.

God has comforts in store as also store houses where they are kept. Jesus said, "Do men gather grapes of thorns, or figs of thistles?" We ask, Do Christians find consolation in the world by handling the things of the world as the world handles them, by conversing, trading, speculating, &c.? We trow not; our experience has been to the contrary. Yet we see many men who claim to be of that caste, who apparently strain every nerve to get a little "sounding brass" consolation.

But if we are too slow, let us wake up, perhaps we are "asleep." When the brethren at Antioch read the epistle of the elders at Jerusalem, brought by the hands of Paul and Barnabas, *they rejoiced in the consolation.* Rejoiced (we repeat) in reading the inspired words of the elders at Jerusalem. We sometimes go far and wide to seek the waters of salvation, and forget that at the fountain head they are the sweetest. Even considering that the New Testament is full of words of consolation, are there any to surpass those which came from the Master's own lips, as: "Unto me is given all power," "Lo, I am with you always," "Come unto me, I will give you rest," "Where I am there ye may be also." We rejoice to know and have experienced that it is the privilege of young and old to store their minds with *words of consolation* instead of *words of despair*.

We feel to give an encouraging word to the young, that they store their minds with *Bible knowledge*, for their individual and mutual benefit, yea, even for the benefit of the Church; for we shall be able to give a reason for the hope that is in us; and how can we stop the mouths of the unbelievers, unless we are able to handle the "sword of the spirit" both by precept and practice?

But this may suffice on the first question only to add a few thoughts on the second: Who shall give them?

Although God is a God of all consolation, yet He has ever used instruments to fulfill His purpose. In Bible history we have many instances where men and women were sent as means of comfort. Following down through the patriarchal strain to the prophets—Isaiah was sent to say, "Comfort ye my people, saith our God," (These sayings reach all who allow themselves to be prepared to receive the comfort of

God). From the prophets we have marks of like instruments even to our present day; and many are the pleasant recollections of consoling words spoken to a tender mind by fathers and mothers in Israel, who spoke, we trust, as they were moved by the Holy Ghost. But they pass over the Jordan of death one by one. Who are left to give words of comfort to those who are cast down; words of cheer to the broken-hearted; words of reproof to the erring, holding forth the consolation which is in Christ? Let us be strong, vigilant, and quit us as men, and then, though our calling in life, and our place in Israel be no more than a *shepherd boy*, God may sometime need us to put to flight the armies of the aliens or slay one who defies the hosts of Israel. H. N. ENGLE.

For the Evangelical Visitor.

HOW DO WE PRAY?

How do we approach the mercy seat? Do we come to a throne of grace without feeling our need of grace? Do we draw nigh unto God with our lips while our hearts are far from Him? Or, do we come with a humble heart imploring our Heavenly Father to grant us what we stand in need of? Before I go further I will relate part of my experience previous to my conversion. When I was young, living in sin, enjoying the pleasures of this world, the spirit of God convinced me that I was a sinner. At times I was very much downcast, not willing to leave my worldly companions, or lay off all the unnecessary articles of dress that I saw was displeasing in the sight of God. Thus I was lured for some time. At length I grew more cheerful. I was persuaded to believe that I could very easily become a good Christian. I could lay off my ornaments and become quite plain. I could give up all worldly amusements and serve the Lord. With this I commenced to read a portion of God's word daily. I knelt each evening and morning to offer a prayer to God; and dared not it seemed to me neglect it for a single time. I continued this way for some time, desiring to be a good Christian; and such I was in my own eyes. There was without doubt a marked change in my way of living. It was observed by the family that I was very seriously inclined. I often reproved my brothers for misdeeds or ill spoken words; and in truth I boasted in self-righteousness.

I frequently looked on Christian professors with an inward feeling of rebuke. Still I felt no need of becoming a church-member. I felt no need of making a public profession. I read over and over that we should not light a candle and place it under a bushel but on a candlestick, that it may give light to all in the house; but I read the Scripture and saw as it were "through a glass darkly." I lived in this state for the space of two years, when it pleased the Lord to show me my danger through the reading of Bunyan's *Pilgrims Progress*. I now saw my miserable state by nature. I now saw plainly that I did not come in at the gate therefore I was nothing but a thief and a robber. I saw plainly that I had built on a false foundation. It was now that I came as the poor publican crying to God to have mercy on me—a poor lost sinner, doomed to eternal punishment if I did not repent. It was now I felt the need of a dying Savior's pardoning blood to cleanse me from my sins. I was now a changed sinner, but not a pardoned one. Nor was it until I prayed earnestly night and day for pardon for past sins, and a willing heart to serve God that I found rest. Yes, even at midnight I arose from my bed in prayer to God, until he saw fit to relieve me of my burden. It was now I knew the real worth of heart prayer, and I have learned through all my Christian life, that humble, earnest prayer will always lighten my burden in due time. But I fear there are too many that use prayer as a form only. Perhaps they have been taught from early childhood to repeat their prayers. I believe this is all well enough as long as we remain children. I think it is right to teach them to repeat a simple prayer before retiring or on rising, shewing them the goodness of God. It will no doubt keep their young hearts more tender, as well as nearer to God and our own bosom. But in after years, they should be taught something quite different. They should be taught humble, earnest heart prayer with sorrow for sin and faith believing God will hear and answer prayer in His own appointed way. This is what we must all learn sooner or later while traveling through this world of sin and woe, surrounded by temptations on every hand if we would gain admittance in that glorious kingdom above.

Dear readers, if any of you have used prayer as a form only, I would say to

you; read carefully, Luke, 18th chapter, reading from 9 to 15 verses. Consider your state and come with a full purpose of heart asking forgiveness; and you will find Him just and ready to forgive and to cleanse you from all sin. For all is vanity but to love God and serve him only. They who love God with all their heart, need not fear death, judgment, or hell; while those who slight Him will receive everlasting punishment throughout the long ages of eternity.

SARAH McTAGGART.

Stayner, Ont.

For the Evangelical Visitor.
HEART PURITY.

"Blessed are the pure in heart, for they shall see God. (Matt. 5:8.)

Our text is a portion of that memorable discourse which shall forever be known as "The sermon on the mount." Of the Beatitudes, none is more sublime or expressive of high spiritual holiness. In this declaration of blessedness the Divine Teacher of Nazareth did not mean that ceremonial purity upon which the Scribes and Pharisees of that day laid so much stress. The washing of hands, cups, and platters was after all, only an outward purity of externalism.

"Woe unto you Scribes, and Pharisees, (said the Savior,) for now do you make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness." God requireth "truth in the inward parts." "He searcheth the heart and trieth the reins." By the *heart* is meant the seat of the understanding, of the will, of the affections and passions. The heart is the seat of moral character. By nature the heart is impure and deceitful above all things and desperately wicked; who can know it? who can comprehend its motives, or understand its inward working? It is an unclean fountain, foul and deeply stained. As is the fountain, so is the outflow, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride and foolishness." (Mark 7:21, 22.) Such is the divine record of moral depravity, such is the infallible estimate of Him who looketh into the heart. Can such a heart be made pure?

"Blessed are the pure in heart." This beatitude breathes assurance and cleansing

virtue in Him who has said, "A new heart also will I give you, and a new spirit will I put within you." The gospel is the system of cleansing the unclean fountain, of purifying the impure heart. The gospel expresses forgiving love and cleansing grace. The Psalmist in the consciousness of uncleanness, exclaims: "Create in me a clean heart, O God; and renew a right spirit within me." Purity of the heart implies a purification of the understanding through the enlightening influences of God's holy spirit. The Apostle Paul says to the Ephesians as also to every responsible soul, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints."

The will must be unqualifiedly on the Lord's side. God works in us both to *will* and to do of His good pleasure, that we may have the privilege to say in verity, "Thy will be done." In the pure and honest heart, there is a single purpose; i. e., to *know* and *do* the will of God, everything else must be subordinate to this, My Lord "will-be-will," (as Bunyan has it,) becomes a royal character in purified man-soul. It implies purity of the imagination and of the affections and passions. God must become all in all, fully enthroned in the heart. The heart being renewed at conversion is not necessarily pure. Guilt and condemnation are removed and the principle of a divine life implanted in the soul, but pardon does not imply purity. Because there is a new creature, it does not follow that all things have become pure. To become the altar of God, the heart, like unrefined gold, must be tried with fire, that it may be purged from all dross and worldliness, from all self-love and creature worship. God blesses and purifies the soul up to the measure of its present faith and conscious want. It is the pure heart that "sees God," rests in Him, and above all things loves His service fervently. It is the pure heart that has the inward perception and knowledge of spiritual things, and meditates upon whatsoever is pure and lovely. It is the pure heart that is kept by the power of God through faith unto salvation.

Martinsville, Pa.

S. E. G.

"LET the Bible be thy standard classic."

AN OLD LETTER.

Dear Brother: I have an old German letter in my possession; having translated into the English, I will contribute to the VISITOR, if you deem it worthy. It was written about the year 1825 from Elder Winger, Blackcreek, to a young sister in Waterloo, Ontario, Canada; and is so brief and instructive that it may encourage and comfort many young hearts now.

"By your request I find myself obligated and moved to write to you, to heartily greet you with the peace of the Lord. It has given me great joy to hear of your conversion, beloved child, and sister in the Lord, be consoled, and encouraged, and allow yourself not to be made weak by the temptation of the enemy, as the experience of conversion is varied; for I understand in your letter that you have found peace, and comfort, and the substance of hope in your God, and wish you may remain virtuous and true to your God. Remain by this resolution, and let yourself not be made weak through the temptation of the enemy; as it depends not on the great lights but on the virtues and fidelity. Be now true until death, and you shall receive the Crown of Life. Be diligent in prayer, and flee the vanities of youth, and have your company with the children of God, and you will save your soul and be received unto Eternal Life. So much from me your old friend and brother, Hansz Wenger, the Elder, to you beloved child and sister, Sophia Frurtney."

How true the above exhortation and advice is! Many young hearts are blasted and wilted by the scorching influence of the vanities of youth and of the world; and how unsatisfied and discontented it makes its victims sad experience only reveals!

Dear brother, may God bless your soul and your labors and the united efforts to make the VISITOR a God-send to many weary souls, would be my prayer. Yours in love.

S. R.

AS CHRISTIANS we should remember that we have God for our portion. All His infinite treasures and resources are ours. Therefore we can well afford to be bountiful in our charities. It ill becomes the priests and kings of heaven to be small and mean in distributing the temporary things of earth.—*Old Book.*

EVANGELICAL VISITOR.

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Sister Brechbill.....\$1.00
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AFTER this issue of the VISITOR we shall not send out any more extra copies for free distribution only to such as request it and will notify us of it. If any desire to obtain subscribers and want sample copies advise us by letter or postal how many and we will send them.

FOR want of space some very good matter has been omitted, we expect it will appear in our next.

THE OLD YEAR.—In taking a review of the past, we are led to feel that the Church as a people have reason to be thankful for the progress that has been made. It is now about one hundred and ten or twelve years since John and Jacob Engle with a few others—probably twelve in all—met near the Susquehanna river, in Eastern Pennsylvania, and organized the Church about on the basis that it now stands. Although the increase of membership is not so large as it has been in other denominations, yet the doctrine as held forth is a safe one. It will do to live by, it will do to die by. Since then the Church has spread over a large part of the United States and Canada, and the progress of late years has been very marked.

Notwithstanding it has been established over a hundred years; yet so far as our knowledge of the past goes, we think it has not deviated from the old gospel land-marks upon which it was first established. Then they were a plain people, believing in genuine repentance and conversion and true spiritual worship, honest, upright and peace-loving. As a Church they are still the same.

We might dwell longer on the condition of the Church during the past, but we will confine ourselves more especially to the work on hand. During the past year much has been accomplished toward a more systematic work in the Church, and a clearer understanding of the belief of the Church on sanctification. At our conference at Hespeler, Ont., in 1886, there were committees appointed to prepare articles for the consideration of the next Annual Conference to be held in May, 1887, at Abilene, Kansas. One of these committees prepared an article on sanctification, which, we think, clearly and acceptably to the Church sets forth the views entertained. This was adopted by conference and it seems to have settled the question.

There were also a system of rules on church government adopted, so as to systematize the work, and notably among them the delegate system was adopted, as a test to be tried for three years; and then permanently established or discontinued by a congregational vote as conference may determine.

But what we wish especially to note of the work of last conference is authorizing the publication of a Church Paper. We think this was an important step in the right direction; and we sometimes wonder how we could, as a people, make the progress that we did and remain a united people. It is true the people of God should and do love peace and harmony. But how has it been with other churches? and with all due deferences to the views of those of our brethren who did not see it as we did, we think in consequence and for want of a medium of communication—a central or church paper—we were surely nearing the precipice that would have wrought consequences of very grave import. We hope, however, this has happily been averted by the introduction of a church paper as the spokesman of the church under the control of General Conference. This, we feel assured, has al-

ready happily united the church more than our most sanguine hope could anticipate. From all over the brotherhood, east, west, north and south, we receive words of cheer for the EVANGELICAL VISITOR and its work. We can truly say we are thankful for this recognition of its merit and worth as an instrument in the hands of God for good. And now we bid adieu to the old year of 1887 with all its joys and sorrows, trusting that our past experience with our short-comings and frailties may prepare us to discharge our duties more wisely and more faithfully in and during the year just at hand if God will spare our lives. And now, brethren and sisters, in entering upon the duties of the new year, let us anew dedicate ourselves to the work before us and, while we unfurl the banner of Christ to the breeze, let us lay hold of the promises of Christ and faithfully perform our duties in the coming year without fear or favor from men, looking only to Him who has said that He will be with us unto the end. We wish you all a happy New Year.

CHURCH NEWS.

WATERLOO, ONTARIO.—Our Autumn love feast was held at Bro. Daniel Geiger's, near Hamburg. We were made to rejoice by the presence of several brethren and sisters from a distance, among whom was one ministering Brother Reichard, from Howich. Just before the feast brother and sister Isaac Witmer were added to the church by baptism. C. S.

New Dundee.

WE have received encouraging reports from the progress of protracted efforts in different localities from which we condense the following:

The protracted meeting in the Brethren Meeting-house near Nappanee, Elkhart county, Ind., conducted by Bro. J. W. Hoover, of South Cayuga, Ont., and assisted for a short time by Bro. Noah Zook, of Abilene, Kansas, resulted in eight souls returning from the paths of sin and coming back to the fold of Christ.

From the Dayton district we have received reports from two different sources from which we select the following: Bro. T. A. Long, from Killinger, Pa., is laboring here, a great out-pouring of the Spirit of God, Christians are made to rejoice and sinners are coming to Christ.

At the time of receiving the last letter from there three had made a start and indications are for many more. The meetings are continued.

We hear also from Wayne Co., Ohio, of protracted efforts, Bros. Mishler and Hoover are laboring there. We have not heard the results. Brethren "Hold the Fort." Also from Kansas, which we give in full.

We have no positive assurance for help in Michigan. Will not some brethren volunteer?

SOUTH WESTERN OHIO.—*Glorious victories!* The meetings in these parts I must confess are accompanied with grand results, and such glorious victories that cause such rejoicing as is seldom witnessed. The Lord is working wonders in these parts, sinners are being converted, backsliders reclaimed, saints greatly revived, and last but not least we have heard such experiences that are sufficient to make all true Christians rejoice everywhere. Oh, I am so glad to state that we have the terrible convictions of brethren chewing tobacco brought to the front. One of the ministering brethren here who had been a tobacco user for eighteen long years became convinced of the sinfulness and quit the habit, and to-day we say praise the Lord that Brother A. M. Engle, a young minister is a strong opponent of the use of tobacco. Next brother Levi Hoke also came out boldly against this habit and hereafter will be on the side of right. The brethren here are in earnest to get rid of the habit and we predict in a short time the entire brotherhood in these parts will have cleaned out the last vestige of the same. Next on the list is our beloved Bro. William Driver who also has gone on the anti-tobacco side. Fearing that this article may grow too long I will only name two more brethren who have set their influence against this habit. The one we find to be our co-laborer in the vineyard, John Hocker, and the other, Bro. A. M. Heisy, who says he has raised his last crop of tobacco. Such experiences and noble testimonies should and doubtless will be the means of encouraging others who have been taken with the same habit. Brethren everywhere "Sing on, pray on, we are gaining ground."

Our beloved Bro. John M. Meyers, of Pennsylvania, stated in his letter to the VISITOR that in "some parts of Ohio the

brethren sow sparingly." I think that the great harvest before us is encouraging the brethren do sow both liberally and broadcast. May the Lord bless all their labors is my wish and prayer.

My visit through these parts convinces me that the brethren and sisters are reading the VISITOR with profit which leads many to search deeper into the truths of the Bible. This is very gratifying and hope they may thus continue until all are fully interested about the welfare of souls. Could all but fully realize that when they have leisure moments at home, they could often write articles that would gladden the hearts of invalids who cannot go away from home. Brethren and sisters use your pen for good. Such grand experiences as are named above should not be put under a bushel for in that way none would be benefited. I have only given the names of a few who have been cleansed, but thank the Lord, there are more whose names do not appear, some who have been slaves until upwards of seventy years of age, and I feel so glad that these dear brethren feel like the leper we read of in the latter part of the first chapter of St. Mark's gospel. When Jesus said, "See thou say nothing to any man," but he went out and began to publish the good news abroad. Thus these dear brethren now tell of the Lord's cleansing power and are willing to make it known. Praise the name of the Lord.

Harrisburg, Ohio. T. A. LONG.

ABILENE, KANSAS, Dec. 13, 1887.—In the early part of the past summer the brethren of North Dickinson took it into consideration to build a house of worship. It was concluded that a committee be appointed to form a plan and report. When said committee reported, it was decided to build two houses, the plan and size to be the same as the brethren's house in Abilene, provided the means can be raised by voluntary subscription. Consequently a subscription paper was started and it soon became evident that the Lord had opened the hearts of the brethren and sisters, and subscriptions were made such that assured us that the "pure minds were stirred up" to a sense of duty which assured us success. We met in council and agreed to change the one house to a basement and contrivance for holding "Love-feasts," for which \$500 were raised extra on the spot. Building committees were appointed and the brethren went to work.

The first house was dedicated to the worship of God on the 16th of October, by having a small "Love-feast" the evening previous. A precious season of God's presence was enjoyed. On Sunday morning the house (the size of which is 36x50 feet with anti room attached 16x16 feet.) was filled to overflowing. The glory of the Lord appeared and seemed to fill the house. This was followed by a protracted meeting with the glorious result of many hopeful conversions, in all about 18 or 20 made a start for the kingdom.

The other house was dedicated on the 20th day of November. This is the basement house and is larger—40x60 feet with anti-room attached 16x16 ft. The morning of dedication day was cold, yet the house was nearly full, had a good time which too was followed by a protracted effort, and six persons made a start in the service of God.

The Lord has given us three good houses of worship on the north side, in Dickinson county, well located. The first one dedicated is seven miles due north of the one in Abilene, and the last one is five east and two miles south of the other one, which, taking everything into consideration, makes them as well located as they could well be for the brotherhood. We feel to appreciate the blessing and give God the glory.

While the first meeting was still going on, the brethren commenced a series of meetings in meeting-house in Clay county, (a description of which is given in the October number of the VISITOR) with remarkable success. The meeting there was temporarily closed on December 4th, with announcement that another meeting will be held there to begin in January, the 15th. The result of that meeting is between twenty and twenty-five converts—some very remarkable ones—with every prospect of still more being added. This is remarkable for a neighbor-house that only a year ago the first impression seemed to be made. May God bless the Clay County Mission, is my prayer.

SAMUEL ZOOK.

CORRESPONDENCE.

In looking over the revised minutes of General Conference, we notice that the propriety of publishing a religious paper among the Brethren, was considered as

early as 1875, which was twelve years previous to its toleration. And then only upon its own merit as a test for four years, "when it shall be re-considered by General Conference, either to confirm, or reject it by a congregational vote." Art. VII., 1887.

The publishing of the paper is not an individual enterprise; but the work of the Church, with our beloved brother, Henry Davidson, appointed as editor. If then it be the property of the Church, it also depends upon the Church for its support, not only financially; but each member should take an interest in the paper, and all who can should contribute "willingly" to the same from out of the good treasure of His heart and mind, so that when its time of test is ended, there may not be one dissenting voice, but a unanimous "vote" in favor of its confirmation. This can be accomplished only by fervent prayer and work.

So many of us make the excuse that we cannot write intelligently, to all such I would say, try! as I am now doing. Let us dip our pens "deep in the stand of love" and then write, asking God to help us, committing results to Him. Do not be afraid to commend the paper nor the editor. We believe he appreciates words of encouragement.

The fable of the farmer and the rain-drops comes to my mind: The farmer after many days of toil saw the stalks of corn droop for want of rain. Three small drops of rain far up in the sky noticed his sad look. The first said, "See that poor man! How I wish I could help him!" The others replied, "Yes, but you are only one drop and you cannot do much good." The first replied, "Though I cannot do much good, I can shew my good will, so here I go;" and down it came and fell pat on the man's nose. The man exclaimed, "What! a rain-drop! I do think we will have some rain yet." The others seeing the good will of the first, followed. By this time a large number of raindrops appeared and formed a great cloud so that there was much rain and the man reaped a large harvest.

Show your "good will" brethren and sisters. Let words of good cheer fall from the pen upon the readers of the VISITOR, upon its contributors and upon the editor. They will reach the heart, and God will bless the work, so that the harvest will be great. J. H. ESHELMAN.

Sedgewick, Kansas.

I will try, by the help of a loving Savior, to collect my thoughts, and pen a few lines in the interest of the cause of Christ, and the benefit of the readers of the VISITOR.

My desire is to be an instrument in the hands of our blessed Lord, in bringing loving souls to the cross of Christ, and also to follow Him in His appointed ways.

I have much real enjoyment in serving God, and have realized that the sincere child of God can feast upon the foretastes of heaven. We should hunger and thirst after true holiness, and not grow weary on the way.

The blessed word teaches that, "My yoke is easy, and my burden is light." Dear sisters do we not find it very true! Yes, we certainly do. My experience in the Lord was a glorious one, for which I feel my great unworthiness. I truly thank the Lord for what I have realized but cannot thank and praise Him enough. I still pray for His light and love to direct my pathway.

I remember yet when I was under the yoke of sin, how the enemy tried to make me believe that I never would enjoy the way the Lord would have me come; but thanks be to God, when He found way to my heart, I was willing to be lead by His good and Holy Spirit. How true it is that the more spiritual minded we are by day the sweeter it is by night. "Even in my dreams I'd be, Nearer my God to Thee."

How good we feel when we can see our way clear to heaven, and know that there is nothing that would separate us from Him who loves us. We seem to see those dear ones that have gone before just a little above us. I have realized the departure of a loving infant nearly eight months of age. It often seems to me when I come earnestly to God in prayer, it is rejoicing over me. Dear brethren and sisters, I crave an interest in your prayers in behalf of myself and my loving companion with our family, for we are both striving toward the mark for the prize of the high calling of God in Christ Jesus. It is our desire to bring up our children in the fear of the Lord. Earnestly admonishing them, and contending in prayer for them, that they may grow up humble and obedient; for the Word expressly says, "God resisteth the proud, but giveth grace to the humble." If the heart becomes humble

then I admit that the outward form will become right.

Pride was the greatest thing I had to contend with. It was the last thing I clung to. After I became willing to give it up, the Lord blessed me with a perfect shower of His love, and I could in spirit say: "Oh! Lord, Thy will be done." Pride then became so sinful that I could easily put it off; and I will say right here, what is once sin to us, let it remain sin forever.

Some may say there is nothing in it, but Luke 16:11, says, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches." I firmly believe that it keeps many souls from true religion; for we can read of many spirits, even seducing spirits, and if we were honest before God and man we know whom we serve. The Lord leaves no honest heart in darkness.

How many sweet sentences we can find when once we are born of God. Some claim the outward baptism the first work, but I agree with the poet:—

"Were we baptized a thousand times,

It would be all in vain;

This cannot wash away our crimes,

We must be born again."

Enter in through Christ, according to St. John, 10 ch. Let us therefore put on the whole armor of Christ and walk while it is day lest the night overtake us unawares.

I would appeal to the unconverted reader, "Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord," while it is called to-day, repent. "Awake thou that sleepest, arise from the dead, and Christ shall give thee light."

Dear brethren and sisters, I feel it of great importance that we pray earnestly for our ministers that they feed the flock; as the fervent prayer of the righteous availeth much, that we may be valiant soldiers in Christ, and that both those who sow and those that gather may rejoice together when they arise triumphantly in that world of joy.

I was converted Nov. 8, 1879, and baptized on the 14th of December, by Bro. Peter Keagy. My enjoyments in the Christian life have been great. I can not thank the Lord enough for what He has done for me. I would ask an interest

in the prayers of God's people for the brethren here, that we may walk in newness of life and God's name be glorified. When we have done all that we can do, we are but unprofitable servants, and it is alone through grace that we can be saved.

"When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

LEORA KNODE.

Woodbury, Pa.

REPORT OF SABBATH-SCHOOL.

DEAR EDITOR:—May God's blessing rest on you in your work. The VISITOR is always welcome in our family and hope it may accomplish much good.

Permit me to give a brief account of our Sabbath-School work during last summer: The school was organized early in May and from the start the attendance was quite good, and the interest kept up quite well during the entire summer. The average attendance would reach nearly sixty. A number of the smaller scholars were quite active in committing to memory the lesson verses, one having learned 275 and two others over 200 verses.

On the 13th of November, the school met the last time for the summer, and the children were made glad with suitable presents, after having listened to some earnest and appropriate addresses by several of the brethren present. All who took part in the work during the summer seemed to be blessed, and feel to take hold of the work anew the coming summer if life and health are given. We feel very much the need of that true wisdom from above, so that we can make the school attractive and interesting to the young and yet keep free from the many questionable proceedings which have crept into this work. Yours in love.

GEO. DETWEILER.

Black Creek, Ont.

For the Evangelical Visitor.

NONCONFORMITY.

"And be not conformed to this world but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." Rom.

12 : 2.

When I read this passage of Scripture, it produces to my mind the idea that the

Apostle wants to impress upon the minds of God's dear believing children—the absolute necessity of a refusal to conform, to make, to yield, or to fashion their bodies like the world does. The body is what the Apostle refers to when he says in the preceding verse, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He does so earnestly entreat the believers in Christ (he calls them brethren), to present their bodies upon the altar of God, a sacrifice that is alive, not sickly, almost ready to die, but holy, acceptable. He makes it very plain when he says, which is your reasonable service, in the German (Welches sei euer vernuenftiger Gottesdienst).

The nature of God is very reasonable, and His children must have the same nature. The spirit of God wants full possession of the heart and mind. It is not reasonable that sweet and bitter water will spring up out of one and the same well, neither is it reasonable that a Christian can serve God acceptably and be conformed to this world. But a thoroughly converted Christian who is truly changed or transformed from within and from without by the renewing of his mind, will exhibit, or present his body governed by reason to the service of God. It can not be otherwise, since he is now no more conformed to this world; but being transformed by the renewing of his mind, he is changed in his form and appearance, he is a new creature in Christ. Old things are passed away, behold all things are become new, not in part new. Suppose I am in a vessel out at sea, and I find the ship leaks in the bottom and on both sides. I may go and stop up the holes in the sides, yet down goes the vessel. Or suppose I am seriously wounded in three or four different places, for instance one wound in my head, and another in my face, another in my hand, one more in my foot. Likely the two wounds, the one in my hand, the other in my foot yield me the most trouble and pain; yet these wounds in my face and head may be more fatal. I get a remedy for the wounds in my foot and hand. If the other two wounds are neglected, my life will not be saved. God wants to sanctify His children wholly; but they must abstain from all appearance of evil. It is not merely breaking off this or that particular sin. If my foot is bearing me away to in-

dulge in worldly pleasures and enjoyments of sin and iniquity, if my hand is engaged in shaping my head, face, and even my whole body in conformity with the world in style and fashions, if my eye is lusting after pride and vanity, if my mind is engaged with zeal and earnestness to be conformed to this world, in order to present my body a sacrifice esteemed and acceptable to the god of this world, and I want to be saved; I must become changed by the renewing of my mind. The mind is the ruling and the intelligent power of man by which the foot, the hand, the eye, and the whole body is instructed and governed. Hence "Be ye transformed by the renewing of your mind that ye may PROVE what is that good and acceptable and perfect will of God." "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior. That being justified by his grace we should be made heirs according to the hope of eternal life," "If the Son therefore shall make you free ye shall be free indeed." St. John 58:36. Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage," "not fashioning yourselves according to the former lusts in your ignorance." "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh but by love serve one another." "Walk in the spirit and ye shall not fulfill the lusts of the flesh." "The fruit of the spirit is love, joy, peace, longsuffering, goodness, faith, gentleness, meekness, temperance."

J. S. HOKE. West Milton, Ohio.

For the Evangelical Visitor.

MY CONVERSION.

After many convictions in my earlier life, I at the age of twenty-three in the early part of 1877 became fully convinced of the necessity of turning to the Lord if ever I expected to get to heaven. There was quite a revival in the neighborhood at that time, and when the fire began to spread, I too was caught in its mighty arms. Then the enemy came along and tried his best to keep me from turning to the Lord; but after a few days deep consideration, I resolved to make it known to the brethren and sisters that I now wished

to serve the Lord and requested an interest in their prayers, though it was with fear and trembling. This gave me a starting point, then I tried to obey one thing after another as the Lord showed them unto me, praying that He might release me from this load of sin under which I lay; but I had many things to repent of; for I had wandered far in sin. Then too I began to see the awful danger in which I stood. This weighed me down very much, I was afraid that I might be called away before I found peace to my soul. Many times did I call upon the Lord to spare me and to pardon my sins, but I felt too that if the Lord should cut me off in my sins, it was just what I deserved, for I had rebelled against Him so long. But the Lord is so full of love that whosoever cometh to Him He will in no wise cast out. When He saw that I had become humbled enough, He spoke peace to my soul. I can well remember the day when that condemnation left me. Then I felt that I "must tell to sinners round what a dear Savior I had found," then, and not till then, I felt that I must now be baptized as Peter says (Acts 10:47), "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

From that time to this, I have been trying to follow the Lord in all his appointed ways, though it has oftentimes been in weakness; but I always feel to thank the Lord for his goodness to me. H. R. HEISE.

Victoria Square, Ont.

For the Evangelical Visitor.

CAUTION.

Not every one that saith unto Me Lord, Lord shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven Matt. 7:21.

These words are the words of the Savior and they will stand when everything else will crumble and banish away. It is much easier to say, "Lord, Lord," than to do His will. Are we not to fear, that there are many in the world to-day who profess to be the people of God, who are slaves, to lusts gratifying and doing their own will instead of doing the will of God?

Those who are born into the kingdom of grace, and have been washed and cleansed by the blood of Christ, are born of God; and they will do the will of God. The work of grace begins in the heart;

and it is like leaven which a woman took and hid in three measures of meal. The whole man will become changed within and without and become a new creature in Christ Jesus. Old things will pass away and all things will become new. The people of God are a peculiar and separate people. They will come out from the world; they can no longer go to those places where mirth and levity are the ruling elements, such as birthday celebrations, wedding anniversaries, and surprise parties.

The Apostle says, we are to walk after the spirit and not after the flesh which is the test to our profession. Dear reader, brother or sister, and all who profess the name of Christ; and go to those worldly places of amusements. What have you gained by being there? Has the spirit been strengthened? Was it a feast of heavenly manna to the soul? Are those places a means to humble the heart and to bring about a heavenly conversation as we read, Phil. 3:20? I sometimes fear the Church is drifting away from the old landmarks; and we read that we are not to remove the old land-marks which our fathers have set. It is not the will of God that it should be so, it was so in the days of Noah—they were eating and drinking; their desires were altogether of a fleshly nature which was manifested in all their doings; and as it was in those days of Noah, so shall it be in the days of the coming of the Son of man. Dear brethren and likewise sisters, let us watch and be sober. As to those things that are making an inroad into the church, let us fear them more than we would vipers; for the viper's fangs can only poison the body, while pride, fashion, and extravagance, the lust of the eyes and of the flesh destroy both soul and body in eternal ruin. Jesus said when here on earth, Beware of men, beware of false prophets who come to you in sheep's clothing. If it was necessary to warn the people then in the early days of the church, is it not much more needful now? "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved! How long shall vain thoughts lodge within thee? Jer. 4:14. Dearly beloved, looking at the abomination of desolation standing where it ought not has caused me to write what I have written, let us not be deceived "God is not mocked; whatsoever a man soweth that shall he also reap."

J. B. W.

North Hampton, O.

For the Evangelical Visitor.

IDLE WORDS.

"But I say unto you, that every idle word that men shall speak, they shall give account in the day of judgment." Matt. 12:36.

How careful ought we to be in speaking, that our words are of some value and not evil or idle. Christ said: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

The heart is the treasury where the thoughts and words originate. If the heart is purified, then there will be no impure thoughts or desires there. But if we are not watchful the enemy will soon place impure ones there.

There is no use in trying to make thoughts, or words good if the heart is impure; no more than it would be to try to make the water good, originating from a filthy fountain. But cleanse the fountain then the stream will be pure.

How little do men think about this solemn truth. Even professors of religion are often heard talking so light-minded.

They delight in foolish talking, and jesting, which are not convenient: but rather giving of thanks. Eph. 5:4.

Christ is our example in all things; and if our heart is full of His Spirit, why can we not shun every idle word which is of no value, and use only such words as will adorn the doctrine of Christ?

If we have become dead to the world and all the lust thereof, have we not learned this of Christ yet to speak such thing, whereby the hearer may be edified? or do we value Christ so little as to think it is immaterial how we speak? or is it so, that some speak without thinking?

Fathers and mothers be careful how you talk to your children. They will learn idle words, vain conversation quicker than something of a godly nature. It is your duty to instill good habits in their minds, and to bring them up in the nurture and admonition of the Lord.

If you do not, you are accountable. Let us not live according to our own thinking, but let us learn of Christ. Then we will, out of the good treasure of the heart, bring forth good things. And let us not forget that we must give account at the day of judgment for every idle word that we speak.

PETER FIKE.

Dysart, Iowa.

For the Evangelical Visitor.

ASPIRATION.

We sometimes look over into the future and imagine the enjoyments the children of God are to partake of in the other world; and in doing so we search the deep things of God (1 Cor. 2:10), and with wonderings our mind is wrapt up with the dealings of our heavenly Father among the children of men by way of chastisement (Heb. 12:11), so as to bring forth the "peaceable fruits of righteousness."

For there is a guiding star placed within our reach, so as to enable us to "press onward" in the good cause and in the discharge of our duty with uplifted eyes, a bleeding and a contrite heart which God will not despise (Ps. 51:17), breathing out after a higher attainment and nobler possession than this world can afford.

Yet nothing but the practice of virtue can render us so truly wise and happy. It makes us capable of the enjoyments of those pure spirits who surround the throne of God. While we follow the dictates of reason, while we enjoy with gratitude and love the blessings of nature, and have humble hope and confidence in God our maker, we anticipate the delights of heaven.

A consoling thought indeed to know we can reach forth and partake of the "tree of life" (Gen. 3:22), and thereby have everlasting life in the "world to come whereof we speak," and enjoy the loveliness that is promised to the angelic-like beings (Luke 20:36) that inhabit this earth and receive the breathings from the Omnipotent (John 22:22). This causes them to feel that they have entered into another element, and have put on the "best robe," and are under a gentle training from a higher source and a spirit protecting government that leads the hungry soul beside the "still waters" and to the fountain that puts forth its *pure* water (Rev. 22:1). Then a reviving time bursts forth upon the soul that has hungered after more righteousness and tears of joy freely burst forth from our eyes, because we are filled with the water of eternal life, and with the fullness of God (Matt. 5:6; Eph. 3:19). Just as a long and dreary winter passes away, and the genial sun re-animates the earth, and brightens the heavens, while warm and gentle winds chase the mist from the summit of the mountains, and reviving nature smiles

at the return of heat. Then and only then we anticipate the delights of heaven and are vessels fit for the Master's use, and can say, *All is well.* A. BEARSS.

Ridgeway, Ont.

For the Evangelical Visitor.

UNITY.

Another essential in keeping the "Unity of the spirit in the bonds of peace" is to have all the members of the body of Christ harmoniously engaged in all efforts to advance the cause of Christ and His church, and as we may have different views and our own views cannot always be adopted, it requires a spirit of forbearance, and also of denial in us to take a firm hold of the work and push it forward, yet this is our imperative duty. To further illustrate this point I will write a few thoughts about establishing the "Visitor." Quite a number of the members of the church were in favor of such a publication years ago, others looked on the subject in a different light; and while the subject was postponed, it was the duty of the friends of the paper to patiently wait and labor in harmony with those who thought differently from them on this subject. Now while the Church in council has permitted the publication of a "Periodical," it becomes the duty of those who thought different, to exercise a spirit of forbearance and to deny self and take a firm hold of the work, so that the "Visitor" may indeed become a blessing to many, and especially to *all* the members of the brotherhood. I trust this is the case with all in this particular matter, but similar cases occur in all churches where the members do not *all* see alike, which when carefully considered in church council and decided, it becomes the duty of *all* to accept the same and not to hang back but to put the shoulder to the gospel car and press onward in harmony. This I believe to be our duty for the time being, even if the decision was erroneous, in which case a reconsideration or an appeal to a higher tribunal can be had, but while this is awaiting *all* should be zealously and harmoniously engaged in the work of the Lord, but how often it is otherwise let us strive to bring self under control and always be obedient to the Holy Spirit, and it will guide us in the "Truth" and we can enjoy that union and fellowship in the spirit which always makes us happy.

J. E. MISHLER.

Canton, O.

A PECULIAR PEOPLE.

Let us notice a few particulars which distinguish the people of God.

They are peculiar:

1. In their spirit. People of the world are proud—Christians are humble. No matter what their station or talents or circumstances, they are distinguished for their humility. They are never haughty nor proud, nor scornful. They are meek under injuries, patient under provocations, forgiving those who wrong them, cheerful and hopeful in adversity, long-suffering and full of compassion and kindness. In these respects true Christians are peculiar. There has been a great change in their temper and disposition in many respects. They are unlike the world and unlike their former selves.

2. In their aims. They live to do good and not simply to enjoy life. They strive to lay up for themselves treasures in heaven instead of treasures on earth. They seek to please God rather than men.

3. They are peculiar in their manner of living. No matter how poor, they are neat and clean; no matter how rich, they are not luxuriant and extravagant. They make no show; no ostentatious display; in everything they are models of simplicity. Whether they need to or not, they practice economy that they may have means to relieve the destitute and to promote God's blessed cause.

4. They are peculiar in their dress. While they do not wear uniforms like soldiers, yet they wear nothing for ornament. They obey both the letter and spirit of God's command, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3:3.

4. The doctrine taught by so many preachers that it matters not how one dresses, he can be a Christian as well in finery, as in a plain dress, is plainly unscriptural. It is a flat contradiction of the Bible. Such preachers have but very inadequate ideas of the responsibility resting upon them. A saint does not feel like a sinner, he does not act like a sinner, and it is equally plain that he does not look like a sinner.

5. True Christians are peculiar in their conversation. They do not talk like other people. They speak a pure language. As becometh saints, let not "filthiness nor foolish talking nor jesting," "be once named among you; but rather giving of thanks." In any general, social gathering a person who observes this precept will be peculiar. His language may be the same in its grammatical construction which other people use, but the candor, seriousness, and charity, which characterizes the conversation of a saint, makes him observed wherever he may be.

6. They are peculiar in their amusements. They do not go to the world for their pleasures. They find their enjoyments in the service of God—in worshipping Him, in doing good to their fellow-men and in trying to make them virtuous and happy.—*Earnest Christian.*

GOD'S WAY OF SALVATION.

"If a man does the best he can, he will be saved." Have you done the best you could? Have you not, again and again, done what you ought not to have done, omitted to do what you should have done? "I don't pretend to be perfect." Assuredly not; but remember that this admission removes every possible hope of your being saved by your doings. One is sufficient to condemn you, and you know that you have committed thousands. What is the use of such suppositions as, "If a man does the best he can?" when God declares that none have ever done so. "All we, like sheep, have gone astray." (Isaiah 53:6.) "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." (Psalm 14:3.)

Unsaved reader, the "best" that you can do is to admit that you are ruined, helpless, and undone. If from this day until the day of your death you did not commit a single sin, you could not be saved; for sinners are not saved by what they do, but by virtue of what Christ has done for them. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5.)
—*Alexander Marshall.*

YOUTH'S DEPARTMENT.

DEAR EDITOR:—As I am interested in the "Evangelical Visitor," I thought I would have to write for the paper. I must say I think this is just what the Church needs—a good religious paper. I feel more encouraged when I hear and see the Christian friends' letters. I also think the young folks ought to take hold and help make the youth's department instructive. I suppose most of them feel timid about writing as I do, but let us be up and doing for everything that is good. I am a worker for Jesus, I want to learn more every day. I also love to be with the children of God wherever they may be, in sabbath-schools, in meetings. So let us watch that we enter not into temptation, and be more prayerful; as we see the manner of laughing, of walking, of eating, of talking, and of doing anything else, are indexes to our character, "known and read of all men." But good and wholesome moral and religious training from the literal Bible is certainly an index of a good school.

S. ESHLEMAN.

Clarence Center, Erie Co., N. Y.

DEAR EDITOR:—I have often felt urged when reading the "Visitor," to try to write something for the encouragement of others also, as I have often been encouraged myself to go on in the service of the Lord; but was almost discouraged by my own weakness, and the sight of so many well written articles in its columns. But as we are commanded to improve the talents which the Lord has entrusted to our care, I feel it a duty to write, although it is in weakness. It is my heart's desire to be a worker in the Lord's vineyard. I owe all my talents and strength to His service, because He has done so much for me. He has redeemed me from the curse of sin with His own precious blood. O, the greatness of redeeming love! Who can comprehend it? I cannot look over my past life without a feeling of surprise at the unweariedness of God's love to me; and it grieves me sorely that I spent so many of my days in the service of Satan. I have not had many year's experience in Christian life, and have not been as faithful as I should have been; for I have wandered from the Savior at times; yet I can say there is nothing that this world can give, that can be compared with the peace and

joy we can feel when we trust in the promises of our heavenly Father; for without Him we can do nothing. Though we sometimes have trials and afflictions, it is only a loving Savior drawing us nearer, and trying our faith. The Bible tells us that "whom he loveth he chasteneth." If we are chastened of the Lord we ought to submit freely to His will, knowing that all things work together for good to them that love Him. This truth occupied my mind considerably during the past Summer as my health was feeble, and could not enjoy life, as many others did, I remembered that in all our afflictions there is One who will be with us to comfort us if we come to Him with a sincere heart desiring nothing but His will.

I wish all the readers of the "Visitor" the blessing of God.

A. H.

Mansfield, Ohio.

For the Evangelical Visitor.

A CONTENTED MIND.

I will now try, although in it is great weakness, to write for the "Visitor." I realize that without the Lord's assisting grace I can do nothing. It seems strange that anyone should try to do something without His assistance, when we consider how much He has done for us. He furnished the plan of salvation long before we were willing to accept it.

It grieves the Almighty, it seems to me, when we try to do even the least thing ourselves. When we think how we have been blest with the necessities of life, we should be thankful to our Maker and appreciate His kindness. This we often fail to do, unless we see others in less comfortable circumstances than we.

But looking on the other side, there seems to be a host of people who dress finely and have all the comforts of life. The question arises, who is the happier? The person with a contented mind, no matter what his circumstances are. Such are at least satisfied if not real happy.

To be strong in faith, to rely wholly upon the Lord Jesus, to do at all times as He bids us, is joy and peace. Oh, what a comfort to know that we belong wholly to the Lord! Then we can realize that we are His children, and He is our Father through all the trials of life. There is a peace that must abide when all other things pass away. How glorious to know that Christ is our all in all; and "that all

things work together for good to them that love God."

I thank God that His love is ever the same. But with all His tender mercies, I often feel cold and distant. Five years ago I started in the service of God, and I cannot praise Him enough for His love toward me, and that He took such ways and means to bring me early to Himself. I was old enough to know what sin was. If I had spent all my life in sin, I could not have felt that love for my brethren and sisters, and could not have told of the happy seasons I have enjoyed.

I thought I was happy while in sin and with the world; but when I compare it with a Christian life, it makes me wish I had come to Jesus earlier.

How thankful I feel that we have the promise that he who proves faithful unto the end shall be saved. Perhaps you think I have not met with trials, but words could not express what I have passed through.

Before I was received into the church, I was halting between two opinions—whether I should go back to enjoy the pleasures of the world or make a full surrender to God. The Brethren were holding a series of meetings in our neighborhood, and many souls arose for the first time to confess their dear Savior. I wondered where I should go.

With the encouragement of brethren and sisters, I renewed my covenant with God. Before this time I prayed for a willingness, but thought my prayers were not answered. When I made this last resolve, I found peace with God and came out of darkness into light. The many promises and truths contained in the Scriptures make me feel that my work is not yet done. "And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angels to show unto his servants the things which must shortly be done."

The Lord has shown me my work, but oftentimes I do not work with the earnest zeal that I should. We have just one life to live; why not live for Christ? Watch therefore; for ye know not what hour your Lord doth come.

M. L. HOFFMAN.

Belle Springs, Kan.

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their
prayer,
And one their heavenly rest.

A BOY GROWN UP.

Young people rarely realize, when criticizing their elders, that the traits or habits that seem to them obnoxious were formed in early life. If their manners are rude, if they lack tact, if they are not well informed, it is because they have not made use of their opportunities. Manners are the truest indication of character. A discourteous person is both careless and selfish, for the best manners are but the expression of the golden rule; they are the card of introduction to strangers. A friend can introduce you to good society, but he cannot keep you there: that depends on yourself.

A boy of kindly nature is rarely rude. A boy of selfish nature is polite only when his own desires are not interfered with. Every man is the result of his own boyhood and youth. If he read good books, kept himself informed of passing events, he becomes what the world terms a well-informed, intelligent man. If he has wasted his time in trifling conversation, read only sensational books and papers, neglected to develop the talent which he surely possesses, he becomes a superficial, a tiresome, if not a wicked man.

If as a boy he has not cultivated the graces and amenities of life, he cannot expect to become that most delightful of men, a polished gentleman. If as a boy he has not studied to avoid collisions with those about him, has not recognized the rights of others, has not cultivated a desire to lead men to higher motives, to give to others the benefit of his own opportunities, he becomes that most unfortunate person, a tactless man—a nuisance wherever people are brought together. One of the lessons every boy can learn is to watch those men who arouse adverse criticism, and carefully avoid their habits, both of mind and body. Remember the old adage, "By others' faults correct your own."—*Christian Union*.

Take comfort! Earth is full of sin,
But also full of God.
The staff supports thy trembling limbs
While falls the needed rod.
There's sorrow, and Jehovah;
There's toil, and blessed sleep;
Let smiles then blossom round your lips
As oft as eyelids weep.

A LITTLE GIRL'S ANSWER.

The King of Prussia, while visiting a village in his land, was welcomed by the school children of the place. After their speaker had made a speech for them, he thanked them. Then, taking an orange from a plate he asked,

"To what kingdom does this belong?"

"The vegetable kingdom, sire," replied a little girl.

The king took a gold coin from his pocket and holding it up, asked, "And to what kingdom does this belong?"

"To the mineral kingdom," said the little girl.

"And to what kingdom do I belong, then?" asked the king.

The little girl colored deeply, for she did not like to say, "The animal kingdom," as he thought she would, lest his Majesty should be offended. Just then it flashed into her mind that "God made man in his own image," and looking up with a brightening eye she said,

"To God's kingdom, sire."

The king was moved. He placed his hand on the child's head and said devoutly, "God grant that I may be counted worthy of that kingdom!"

Thus did the words of a child move the heart of a king. Little children, learn from this that even your words may do both good and harm. A pert word from a child may wound the heart of another; a loving one may make it glad. Little children, let your words be kind, true, and right, for other's sake as for your own.

A CAMBRIDGE SCHOLAR.

John Bunyan being once expected to preach in Cambridgeshire, on a week-day, a great concourse of people assembled to hear him; when a young man, a student in the university, decidedly opposed to scriptural piety, passing by, inquired why there was so large a crowd; and being told that a tinker was about to preach, he determined to hear him, with a view of turning whatever he might say into ridicule.

Leaving his horse in the care of a boy, he went to hear him, when such was the impression produced on his mind, by the plain statements of the preacher, that he became from that period a penitent, embraced every opportunity of hearing Bunyan, and finally became himself an eminent minister of the gospel.—*Selected*.

For the Evangelical Visitor.
RELIGION.

What peaceful hours we can enjoy
While in this world below.
If we with God our hearts employ
And in his ways will go.

When from this world our thoughts do rise
And rest on things in heaven,
With loving words our Savior cries,
Thy sins are all forgiven.

Our prayers ascend up to His throne,
And He with loving smiles
Sends back the answer, It is done
My dearest humble child.

While in this world our tears shall fall,
Our hearts in prayer shall be;
And then His child He soon shall call
Home in eternity.

And when those bodies fail to move
In death's cold form we lay,
We'll meet with those whom we have loved
In joy and endless day.

Come brethren then and let us try
To work with all our might,
And those who are now passing by
May see that we are right.

Oh sinner now while it is day,
Bow down in earnest prayer;
And with a child-like spirit say,
On Thee I cast my care.

Behold the Savior at the door
Of your unguarded heart;
He knocks again as knocked before,
Oh, do not say depart.

JONATHAN LYONS,
Victoria Square, Ont.

OBITUARIES.

Died, December 9th. 1887, near Hope, Dickinson Co., Kansas, John Franklin Bowers, son of Bro. Henry and Sister Louisa Bowers, aged 9 years, 10 months and 8 days, after an illness of nearly four weeks, with typhoid malaria. The funeral services were held in the Union Valley School House. Very appropriate discourses were delivered by Elder Jesse Engle and Bro. John Mellinger from Prov. 3:11, 12. The deceased was a grandson of Rev. Joseph Bowers of Hope, Kansas. Johnnie was a quiet, peaceable, and obedient boy. While sick he expressed a desire to belong to a church; and when his mother asked him what church he would join, he said, "Oh! the one papa and mamma belong to." He asked his younger brother to sing for him. They asked him what he should sing, and he said, "I want

to be an angel." He prayed with his father and said he would forgive the wrongs which the others had done him.

All was done that could be done for the little sufferer, who seemed to bear his affliction with patience and a hope of eternal Glory. He died without a struggle, and seemed to fall asleep in the arms of Him who has said, "Suffer little children to come unto me; for of such is the kingdom of heaven."

One more lamb added to the fold of God, there to shine forth as a star when Christ comes to make up His jewels. May God help us all to stand firm in the faith which was once delivered to the saints, and prepare to meet our end in peace with God, that we can with the Psalmist say, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." May we feel the need of a Savior in this life, for how shall we be able to stand except the Lord be our help?

"Home at last from all temptation,
No more need of watchful care;
Joyful in complete salvation,
Given the victors crown to wear.
Home sweet home, our home forever;
All the pilgrims journey past,
Welcome home to wander never,
Saved through Jesus, home at last."

S. R. WOLFE.

Hope, Kan.

Died, near Hespeler, Ontario, on November 11th, our beloved brother George Reichard, after a lingering illness, aged 42 years and six months.

He was converted and joined the church when about 20 years of age, and led a consistent christian life. He leaves a widow and three children, who mourn the loss of a loving husband and father; but they have the blessed hope that he is gone to be forever with the Lord.

He is the father of our little sister who was baptized when the Annual Conference was held a year ago last Spring.

The aged brother who was baptized the same time and who said he had just commenced to live, died happy in the Lord about a year ago, between 70 and 80 years of age. C. S.

Died in Nottawa, Ontario, December 5th, Bro. John L. Lung, aged 72 years lacking 5 days.

Brother Lung was born in Wurtemberg, Germany; and emigrated to Canada

in the year 1850. He began to work for the Ayer Family in Markham, where it pleased the Lord to afflict him nigh unto death. It was here that he was made to feel the need of a Savior, and although he clung to the Lutheran faith, he felt the need to be born again and receive forgiveness of sins. He was afterwards received as a member by the Brethren.

He was the father of eleven children, six of whom have passed over the River, and two of the remainder are married. After being somewhat afflicted during the Summer, he became worse about the first of October, and failed very fast. He bore his sufferings with great patience, trusting in Jesus. He was of sound mind until the last, and requested the funeral sermon to be preached from Rev. 14:13. The funeral took place on the 7th, and was attended by a large concourse of people.

We hope that this dispensation of Providence may be the means of causing many to say: "Let me die the death of the righteous; and let my last end be like his."
W. KLIPPERT.

Died, Eve Bechtel, wife of Peter Bechtel, near Canton, Stark county, Ohio, Nov. the 20th, 1887, aged 55 years, 5 months and 6 days. She was the daughter of John and Margaret Deal. She was born in Bedford county, Pa., June the 14th 1832. Her parents moved from there to Indiana county, Pa. In 1855 she came to Stark county, Ohio, where she married and remained until death. She was converted and received into the Church in 1858, and was a faithful member through her life. She was the mother of nine children, one daughter and eight sons, two of whom preceded her to the spirit world. The interment took place on the 23d of November at Valley Chapel, and was attended by a large concourse of friends and neighbors. The services were held by the writer and Rev. C. Kahler. Text, Matt. 24:44. I have rarely attended funerals where so many bitter tears were shed, but it was the loss of a christian wife and mother. What an empty space such a mother leaves in the household! Her demise was sudden. She was in her usual health in the forenoon and in the evening a corpse. What a comment on the frailty of human life! Who can feel safe without a hope in Christ? W. O. BAKER.

Louisville, Ohio.